





AN APPEAL

TO

THE RIGHT REVEREND

THE LORD BISHOP OF OXFORD,

ON THE

DIVINITY OF THE TRACT WRITERS.

BY THE

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VICAR OF ENSTONE, OXON.

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# AN APPEAL,

&c.

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MY LORD,

WITH all respect for the episcopal functions and authority you exercise—with all respect for your station as my ecclesiastical superior—with much respect for the kindness and urbanity I have at times personally experienced from you, I feel impelled from a sense of the present jeopardy of the cause of scriptural truth, a cause in my mind paramount above every earthly consideration, to address you in the language of sincere but dutiful appeal on the present posture of affairs in the Church of England, more especially in this diocese, over which, in the providence of God, you have been called upon to preside.

Mr. Newman, one of the Editors of the Tracts for the Times, has involved your Lordship in the charge of having sanctioned and allowed that series of publications; the whole drift and purport of these being to destroy the purity of protestantism, to adulterate the faithful symbols of the Church of England, hitherto regarded as the landmarks and bulwarks of the Reformation, and thus effectually to rob us of that which is the glory of protestantism,

the plainness and simplicity of gospel truth, and to substitute instead the perversions and errors of Romanism.

Mr. Newman says, that he long since submitted himself and his publications to your supervision, that he “ offered to withdraw any of the Tracts over which he had controul, if informed which were those to which your Lordship had objections,” and that he would “ have felt a more lively pleasure in knowing that he was submitting himself to your Lordship’s expressed judgment in a matter of the kind, than he would have even in the widest circulation of the volumes in question.” He then adds that “ your Lordship did not think it necessary to proceed to such a measure,” and consequently leaves it to be inferred that so far these Tracts had your approval and sanction. Nor is Mr. Newman alone in thus involving your Lordship in an implied approbation of them. Dr. Pusey, at the same time as that referred to by Mr. Newman, and in a published letter addressed to you in consequence of the observations in your Episcopal Charge of 1838, says, “ while we thankfully acknowledge the caution which your Lordship gives, we feel ourselves acquitted, not of human infirmity, but of having put forth any such doctrine, or in such spirit, as would call for the admonitions of those who have authority in the Lord’s vineyard.” Thus both these gentlemen, the leaders of that modern school of Divinity, known indifferently as



Puseyism or Newmanism, lay claim to your approval and sanction of the course they have been pursuing, and of the doctrines they are so sedulously labouring to propagate.

Your admonition to Mr. Newman respecting Tract, No. 90, if faithfully conveyed to the public by the account of your message to him which that gentleman has given, does indeed seem to afford some countenance to the implication before made. This Tract has called forth the condemnation of the rulers of the University of Oxford, a body of men by no means hasty to decide, nay, rather having long lain under the imputation of apathy to, or even silent approval of the system, and therefore the more severe in their judgment when at last aroused to it, and no longer able to maintain the silence hitherto observed. Their resolution is well worthy of those who know and value the truths of our scriptural Articles, and declares "that the modes of interpretation, such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them, with the adoption of errors, which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes." Nothing can more faithfully and judiciously express the evil tendency of the Tract, and of the system of teaching attempted to be maintained in it, than this resolution. But what is the utmost that, according

to Mr. Newman, your Lordship has said respecting the very same Tract, which the Heads of Houses have so unequivocally condemned? That it is “objectionable, and may tend to disturb the peace and tranquillity of the Church.” And is this all, my Lord? Is that which the Heads of Houses say “defeats the object of the Thirty-nine Articles,” no more than “objectionable, and tending to disturb the peace and tranquillity of the Church?” Indeed, my Lord, in sober sadness, in melancholy truth, it is the very foundation of the Church that is struck at, it is the very essence of truth that is aimed at, it is all that is dear to man in the promises and Scripture of God, that is thus hazarded; and I persuade myself, that, if in censuring the Tract, your Lordship has spoken less severely than others, this has arisen rather from your known leniency of disposition, than from any indifference to the present peril of scriptural truth.

But yet, my Lord, I may not dissemble. As I would hope for salvation I must be truthful, and I must speak out. Your Lordship’s imputed dealing with the Tracts, both now and heretofore, has swelled the sails of Puseyism, and paralysed the efforts of those who are jealous of the truth. Many who went not with the Tract writers before have done so under your presumed sanction, and many who were desirous of speaking out against these errors have been silenced by what they esteem respect for your Lordship. I will not yield to them



in this point, I will not for a moment allow it to be thought that I am forgetful of what is due to you, I have advanced this in the very opening of my letter; but neither can I, at the same time, maintain a silence which for mine own part, I judge not others, I should account treason against truth.

For what is the divinity of these writings, whether we examine them previous or subsequent to your Charge of 1838, and the results that have flowed from it alluded to above? Not to strain the case more strongly than it has at present been laid at your door by Mr. Newman and Dr. Pusey, up to the time of that Charge their doctrines were presumed by them to have, and were announced by the latter to the public as having your concurrence and approbation. Since that period continued silence has implied continued approbation. And at length, when that silence is broken, and disapprobation is expressed, it is limited to the one Tract No. 90, and to the decision of its being "objectionable, and tending to disturb the peace and tranquillity of the Church." All, then, but Tract No. 90, is presumed to have your silent approbation. I say not that it is so. I impute not this to you. God forbid. But thus has Mr. Newman left the matter, and thus therefore would I endeavour to deal with it.

What, then, I again ask, is the character of the divinity which is thus assumed to have your Lordship's sanction? The answer to this question opens up the Herculean task of first sweeping to-

gether the defilements of these Augean Tracts, and then of sifting and discussing them, that we may cast them forth as they deserve. Already have I engaged in this task with respect to the doctrine of Tradition, and am not therefore unacquainted with the difficulties that surround it, the mazes that are to be threaded, the rapid turnings that are to be made, in following the track of these writers, and detecting their manifold tergiversations; but yet I would hope that in an address of this kind, not so much controversial as appealing to instructed authority, enough will have been done when I have shown the main drift and design of the system, and the manner in which it aims at destroying the whole work of the Reformation.

The school out of which these writers have arisen is by no means new. Attempts have before been made to bring about a criminal intercourse between the Church of England and that of Rome, though none has aimed at such open adultery with the Papacy as this. About the commencement of the last century Archbishop Wake endeavoured to effect an union between the English and Gallican Churches, which, without yielding any authority to the Pope, was to allow an "episcopal primacy" to him, but in all other respects was to concede a complete assimilation between the churches. Of this there can be no question, though it has been attempted to be denied, as the following extract from a letter to the Rev. Mr. Beauvoir, Chaplain to the British Embassy at Paris, under date of

Feb. 9, S. V. 1719-20, fully proves. "Nevertheless, their good opinion of the Church of England should be kept up as much as possible; we should encourage them all we can to account of us as brethren, who have only thrown off what they are weary of, the tyranny of the court of Rome, without any change in any fundamental article, either of the doctrine or government of the Catholic Church." When such proposals, then, have been engendered at Lambeth in a previous age, what wonder is it to find in this the same seed less sparingly sown by others, and bearing such fruit as that now prolific amongst us, when the decrees of Trent are offered to us as coincident with our Articles, and these last are affirmed to be merely condemnatory of certain floating errors, that have occasionally prevailed in the Roman Catholic Church.

Such is the undisguised effort of the Tract No. 90. No less than to assimilate our symbols to those of the Decrees of Trent. This one alone of all the Tracts has met with any disapproval from your Lordship. The rest it is insinuated have your approval. But does the denounced one differ so materially from the whole drift and bearing of the rest, as alone to deserve condemnation? Does it not rather evidence a consummation long ago anticipated by many, who have been earnestly crying out with the voice of warning to the Church, and striving to save it from the peril into which it

is hastening? Whoever examines these Tracts from the first, and studies the divinity with which they are at the commencement tinged, then more deeply coloured, and at last indelibly dyed, will have not a doubt of their original tendency, and cannot fail to admire, deeply as he may deplore, the ingenuity and talent with which they have gradually expanded their doctrine, until they have at length attained a vigorous and fearful maturity.

If indeed the warning voice of those who are jealous for the truth is disregarded, at least let the exultations of the enemies of Protestantism be heard, for their note of self-gratulation is one that speaks in a manner not to be misunderstood. Dr. Wiseman thus rejoices in the success of the Oxford Tract Writers. "Ask any man of fifty if, when he was young, he could have ventured to augur the present state of Catholicity in England, and he will unhesitatingly reply, that he could not have anticipated it.—Among the symptoms of favourable change, none has so justly attracted our attention as the movement towards Catholic ideas and Catholic feelings, which some theologians of Oxford, a few years back, quietly but earnestly commenced. I own that from the beginning I have watched its progress with a growing interest, because I thought I saw in it the surest guarantee and principle of final success; gradual and steady growth and developement; a continued approximation towards unity and truth. From the first I have



ever considered those engaged in it as men guided by a zeal and uprightness worthy of the better side, and by a disinterested desire to promote by what they considered the best means, the cause of religion.”—*Letter to the Editor of the Tablet*. Nor is Mr. Phillipps of Grace Dieu Manor, though a layman, behind Dr. Wiseman in his rejoicing at the success of the Tract Writers. He says, “it is consolatory to find, after three centuries of cavilling and resisting against the decrees of the holy Council of Trent, that now in the full blaze of the boasted light of the nineteenth century, a clergyman, decidedly the most learned in the whole Church of England, is compelled, by the omnipotent force of truth, to do justice, tardily though it be, to those holy decrees.....Oh! in the name of charity, unity, and peace, do I entreat that learned clergyman, and all who think with him, with patience and candour to examine our authentic books. What must be the infallible result of such an examination? I am sure it will be to admit, that from the days of the Council of Trent to our own, these decrees have never been explained in any other way than what in fact amounts to what Mr. Newman himself claims in page 18, the liberty to hold the very same doctrines in the Church of England.”—*Phillipps’ Remarks*, p. 9. My Lord, when Roman Catholics can exult thus, and hail this system of teaching as their own, and can even say as Dr. Wiseman does, that already these

writers have carried "Catholicity in England beyond anything that could have been anticipated a few years since," it must needs be allowed that we are fallen upon fearful and perilous times, and that the divinity now propagated amongst us, is hurrying us to a most awful state. The tendency of this teaching can no longer be questioned or denied. That its course is towards Rome, and Romish errors, is admitted even by Mr. Newman himself, who has had difficulty in restraining some of his followers from "straggling in that direction." That it is hopefully regarded by Romanists they no longer conceal, though they have not failed to watch its progress with anxiety. Is it then to be left with no other condemnation than that "it is objectionable, and tending to disturb the peace and tranquillity of the Church?" Ought it not rather to be openly denounced as aiming at the destruction of Protestant truth, the overthrow of the Reformation, and the ruin of scriptural verity.

Mr. Newman, indeed, in his letter to your Lordship, would endeavour to persuade us that he has never attempted to effect any changes in our ecclesiastical system. He tells us at p. 43, "I have no wish at all to take part in any measures which aim at changes;" and again "as regards changes, persons to whom I defer very much, know that, rightly, or wrongly, I have discountenanced, for instance, any movement tending to the repeal even of the Statutes of *Præmunire*;" and thus he would



have us believe that he has aimed at nothing, and sought nothing, in all that he has been doing for the last ten years. At the same time he tells us that, "of course he cannot be blind to the fact that '*time* is the great innovator;'" and that "the course of events may of itself put the Church in possession of greater liberty of action, as in time past it has abridged it." But what is the meaning of "*time* being the great innovator!"—"The course of events" it is easy to understand, for they may safely be construed by "the writings and publications of the authors of the Tracts for the Times," who have by their efforts been aiming at a renewal of Popish errors. But how can "time be an innovator?"—Does Mr. Newman mean that the years 1833 to 1841, during which the Tracts for the Times have been in course of publication, that these years have been innovating, but that he and his writings have aimed at no innovations. Time cannot innovate. It is the events of time that cause innovation, and what these events are those who have watched the publication of the Tracts for the Times, whether favourably or fearfully, know but too well.

While, however, in the part of his letter just alluded to, Mr. Newman would disown "having aimed at any changes," in a former part he is equally anxious to impress upon us the persuasion, that he and his coadjutors have not written from "wantonness," but with "definite objects" in view, "though these objects may not be manifest to those who are

in other positions than the writers of the Tracts," p. 7. It appears, then, that he has had some "definite object," he has aimed at something. Is the having some "definite object" in view in a series of publications carried on for so long a period, not to be accounted an "aiming at changes?"—The object most assuredly is not maintaining the fidelity of the Thirty-nine Articles, for in that case Tract No. 90, which as the University of Oxford says "evades rather than explains their meaning," would never have been written.

But why, indeed, has Mr. Newman been so exceedingly desirous of defending himself and those who act with him from the charge of "wantonness." Is he accused of this? Is it alleged against him that he writes and publishes from mere "wantonness?" Is there any suspicion that "wantonness" and nothing else is the motive of his actions? If so, I have utterly misconceived the whole controversy that is going on. I had thought indeed that he had a "definite object," that he was "aiming at great changes;" I had heard on every side the alarm sounded against the errors and innovations of the Tract writers; the charge of the Revival of Popery was made against them in 1838, by the Lady Margaret's Professor of Divinity in Oxford; they have been again and again accused of endeavouring to corrupt and pervert the simplicity of gospel truth; but as for "wantonness" as their motive in writing I never until now heard it named.

And why is it, then, that Mr. Newman defends himself from the ideal accusation of "wantonness?" Because it is convenient to do so. Because it turns away the minds of his readers from the real subject of debate. Because it allows him an opportunity of plausibly defending himself against an imaginary charge. Because he thus endeavours to blind the eyes of the public against the system he has been pursuing. Here at least he has a "definite object" in view, and "the change at which he aims" is a diversion from the true subject in dispute to one of no importance at all, except so far as it serves to occupy the attention of his readers for the time, and to fill up a certain space in his letter.

But I would return, my Lord, to the enquiry before proposed, as to the true nature and character of the Divinity taught by the Writers of the Tracts for the Times. And since Mr. Newman has referred in his defence to the last but one of these publications, No. 89, on "The Mysticism attributed to the Early Fathers of the Church," and cites this in illustration of what he has just before advanced, that it was not written in "wantonness," but with a "definite object" in view, let us examine the purport of it, and consider what it may be designed to effect. Of this there is no doubt. Its purpose is to revive at the present day, as a safe and faithful mode of expounding Scripture, the ancient mystical allegorizing system of the Fathers, which beginning even with Clement of Rome, in

the very age of the Apostles, was carried to its most absurd extreme by Origen. The author in the prefatory part of the Tract, which we will not stay to discuss, adroitly links together the venerable commentator Dr. Whitby, and the unbelieving freethinker Dr. Middleton, both of whom, though with very different motives, have exposed the fallacies of the Fathers, that the reader may be led to confound together the defender and assailant of scriptural truth, and involve them in one common condemnation. This is no doubt intended to deter others from venturing upon the same course, lest they also should be classed with the infidel, and with the "*brutally* irreverent." I am not however to be deterred by any fear of this kind, and am indifferent to a hard name if it is to be endured in defence of the truth. For what is the system of interpretation here attempted to be revived? To see this we cannot do better than take under review a passage of one of the Fathers, of which the author of the Tract seems particularly enamoured, and which he characterizes as "giving the view which the Christians of Justin's time took of large portions of the ancient Scriptures; and which is noticeable also on another account, that it has attracted the especial scorn of rationalist writers." That it will merit the pity, not to say contempt, of all reasonable minds, will I think be made abundantly evident. I shall give the extracts from Justin Martyr without the interpolated comments



of the Tract Writer, since I have only to do with the absurdities of the text, not with those of the commentator. It will only be necessary to premise that it is the design of Justin Martyr to show that as the Cross of Christ was of wood, so there was a series of types in the Old Testament emblematical of the virtues of wood, and consequently of that of the Cross. Thus then Justin proves his point, and misapplies Scripture.

“Moses with a rod was sent to redeem the people; and bearing this in his hand, in the place of sovereignty over them, he divided the Red Sea. It was by this that the rock gave forth water, gushing out in his sight. It was a tree which he cast into the waters of Marah, which being bitter were so made sweet. It was by means of rods cast into the water, that Jacob caused the sheep of his mother’s brother so to conceive, that the young might fall to his share. With his rod, or staff, he, the same Jacob, passed over the water (of Jordan) as he himself boasts. He declared that a ladder had been seen by him, and that it was God Himself who was stationed on the top thereof, the Scripture hath expressly affirmed. It was the rod of Aaron, which by its budding declared him High Priest. That as a rod from the root of Jesse CHRIST should be born, Isaiah foretold; and David saith that the righteous man is as the tree planted by the river of waters, which shall bring forth his fruit in its season, and his leaf shall not wither.

Again he saith, ‘The righteous shall flourish like a palm.’ From a tree God appeared to Abraham, as it is written, at the oak of Mamre. Seventy willows and twelve fountains the people found having passed over Jordan. By a rod and a staff, David affirms that he received comfort from his God. It was wood which Elisha cast into the river Jordan, and so brought up the iron of the axe.” There is more of the passage to the same purpose, but here is enough to shew the gross ignorance of Scripture, which the boasted Justin Martyr was guilty of, and the extreme puerility and trifling of his comments upon it.

We will consider these separately, and first as to his ignorance of Scripture,—ignorance which no well-instructed child in a parish school would now be guilty of. Thus Jacob is said to boast that with his rod, or his staff, he passed over the Jordan. What is the fact? He is thanking God for his mercies to him, and comparing the state of poverty almost in which he fled from home for fear of Esau, with that improved and enriched condition in which he returns into Canan, and thus expresses himself, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bonds.” Gen. xxii. 10. So far from boasting, he confesses his humility, and that God had made him rich, who before had owned nothing but his



staff to support him on his pilgrimage. And this beautiful allusion to his previous state compared with his present one is perverted into an imaginary boast. Again, Justin says, "From a tree God appeared to Abraham, as it is written, at the oak of Mamre." Now it is written in Genesis, "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day." There is no mention of God's appearing from a tree, and Abraham was in the tent door, not under an oak. Again, Justin says, "Seventy willows and twelve fountains the people found, having passed over Jordan." But the history says, that after they had passed the Red Sea, and while they were yet in the wilderness, "they came to Elim, where were twelve wells of water, and threescore and ten palm trees." Now if any one at the present day, professing to be a teacher of Scripture, were to be guilty of such gross errors as these, errors not of understanding, but of the simple facts and occurrences of Scripture, would he not be justly condemned of unfitness for his duty; and yet Justin, because he lived in antiquity, because he exhibited his ignorance many centuries past, is to be revered and followed. This is indeed to make "time the great innovator," to the confusion of all sound sense and understanding.

But the trifling puerility of his application of Scripture is even worse than his ignorance. Many a meanly educated man will be ignorant of the

exact facts of Scripture, who will yet have so imbibed its meaning and spirit as to glean instruction, and to draw spiritual unction, from all he knows and hears. But what is the purport of Justin's straining and perverting of Scripture? To endeavour to make out that a special virtue had always been granted to wood, and that on this account wood was the privileged material of the Cross. Was there ever anything more silly and inane? As if it were a matter of the slightest consequence, so far as our redemption is concerned, whether the Cross on which Jesus died were of wood or any other material. The crucifixion, the suffering, the patience, the obedience unto death, even the death of the cross, the mercy, the love, the condescension, these all are the glory, the virtue, and the excellency of that finished work which Jesus did for man; and to dwell upon lesser topics than these when contemplating the Cross of Christ, or to descend to such insignificancies as enquiries respecting the material of the Cross, is but to trifle and be frivolous in the presence of our Redeemer, and to testify thereby our unconsciousness of Him and His great glory. To such as exercise themselves in puerilities like these it may be truly said, "There standeth one among you whom ye know not."

And yet, my Lord, this is the kind of scriptural instruction which is now recommended to us, these are the writers we are exhorted to study and to

follow, and after this manner it is urged upon us to mysticize, to allegorize, in effect, to darken and obscure the plainness and simplicity of Scripture. These writers like not "the sincere milk of the Word," but would adulterate it with the weak and turbid waters, which the shallow stream of tradition affords. Are we to submit to such inflictions as these? Are we to allow truth to be thus darkened, and righteousness obscured, "faith to become void, and the promise of none effect?"—Not if we know our God, and his covenant nature, for since he will never fail them that are faithful to him, so we through his grace will maintain the truth, simplicity, and plainness of his written word.

There is another fundamental error put forth in Tract 90, which is no novelty at all in the system. They will not like it to be called Transubstantiation, but it is so slightly, if at all, removed from it, that he who entertains their view of a "real yet not a local presence," and engages in the method of proof they have adopted from Bellarmine respecting it, will imperceptibly pass into the Romish doctrine itself, or rather must be affirmed to hold it, though he expresses himself in somewhat different terms; as in the use of mathematical symbols it is common to have various expressions for some one determined value. But even so long back as 1838, Mr. Newman undisguisedly announced this doctrine in reply to Dr. Faussett, and took precisely the same course in maintaining it that he has now done; or ra-



ther he has now reprinted what he then first advanced.

But, my Lord, to leave particular writings, and particular topics, and to come to the main tendency and direct design of the whole system, can it be denied that it leads strait to Romanism, and that its immediate result is an agreement with the fundamental errors of that debasing religion? Even Mr. Newman himself unwillingly admitted this, when in a moment of incautiousness, and excited to defend himself, he let slip the fact, that his adherents had with difficulty to be restrained from “straggling in the direction of Rome.” Dr. Faussett and others long since sounded the alarm to the same effect. And now at last the cheers of Roman Catholics themselves, priest and layman, leave the direct tendency and design of the Tract system beyond all question and dispute.

And yet, for all this, Mr. Newman would have us believe that he is opposed to Romanism, and in his recent letter to your Lordship he cites to us lengthy extracts from previous writings, by which he would have us be persuaded that he is opposed to it. But what does Mr. Newman allow to be Romanism? Are we left in any doubt on this point? Has he said one word in his letter of March 29th, altering or explaining what he had written on March 13th? Is it probable that in the lapse of sixteen days he would have so altered the views he at first expressed, and which he has not renounced, as to

mean any other kind of Romanism than that which he then condemned, and which he told us was not the decrees of Trent, but certain floating doctrines in the Church of Rome which he accounts errors. It is clear beyond a doubt that he does not esteem Rome in error, but only that some of her teachers, and doctrines taught, are so. This is unhesitatingly avowed in his recent letter to your Lordship at p. 20. where he says, "I cannot speak against the Church of Rome, viewed in her formal character, as a true Church, since she is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." No wonder that Mr. Newman cannot see that Rome is in error, when he denies that our nineteenth Article is a definition of a Church, but styles it an "enunciation of a fact," and so with a flourish gets rid as he thinks of its condemnation of Rome. But he cannot save her from this. There she is specially branded by name. "As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred." She is individually marked and distinguished as an apostate Church. There is no escape for him here. He may explain away definitions, and miscale them "enunciations," but here is the name itself embodied in the Article, and there is no evading it. Yet in defiance of this Mr. Newman will contend that the Church of Rome is a true Church, that the decrees of Trent are good, and that by Romanism he merely means an "ener-

getic system and engrossing influence in the Church *by which* it acts towards us, and meets our eyes, like a cloud filling it, to the eclipse of all that is holy; whether in its ordinances or its members." This "energetic system and engrossing influence" is all that he condemns; all that he sees evil in Rome, so that but for this undefined and unintelligible "system and influence," which he disclaims, he is quite prepared to unite heart and hand with her. This is too palpable, however finely tinselled, to be overlooked or denied. Are we, then, my Lord, to be Roman or English, for to this has it come; or, in other words, are we to be Papist or Protestant? Mr. Newman is endeavouring to revive the former, to the destruction of the latter, and even to the last does not renounce the subject matter of Tract No. 90, for he says distinctly at p. 41, of his letter to your Lordship, that "the cast of opinions" taught in it "is not irreconcilable with our Articles." Is this system, then, to continue, or is it to be emphatically condemned, as it ought? Mr. Newman may disclaim any intention of teaching these from the pulpit, and may continue what he calls "practical rather than doctrinal" Sermons, but experience has long since taught us that those who thus reject true doctrinal preaching, that is the doctrines of the gospel, soon fall into the habit of "teaching for doctrine the commandments of men."

This then, my Lord, in conclusion, is the direct tendency and design; the undisguised effort and



purpose which that new school of divines amongst us, the Tract writers, has sedulously, energetically, and unremittingly aimed at during the ten years last past, and are still as sedulously, energetically, and unremittingly, contending, and will contend, for. The utmost that they now do is to lay down Tract 90 for the present moment. Mr. Newman, at your Lordship's bidding, withdraws the *publication*, yet he neither retracts nor explains any one of its obnoxious doctrines, but still maintains that its "cast of opinions is not irreconcilable with the Thirty-nine Articles," p. 41. Thus nothing is in reality changed in the circumstances of the controversy, except the avowed withdrawal of Tract 90, which, after the extensive sale it has had, may with perfect safety to his cause be conceded by its author, since its withdrawal is in fact a practical impossibility. But, my Lord, of all previous to Tract 90, the direct tendency and design of which we have seen, Mr. Newman claims your approval and sanction. And yet what is the relation which this last Tract bears to all its predecessors? It is only that which the sum of a series has to its several terms, for this does but in one expression, as it were, include the value of all the rest. Is it, then, in the slightest degree probable that the matter will stop here, and that no other effort will be made to carry out in the Church of England the same views and principles? To suppose this would be to contradict and falsify all knowledge and expe-

rience that we have of humanity. It is utterly impossible that it should be so. The stream may be diverted from its present channel, but it must and will find a course for itself elsewhere. It cannot be thus suddenly pent up; or, if it be so, the result will be like that of the mountain torrent choked up and swelled to the dimensions of an extensive lake, which, having at length acquired such strength within itself as enables it to defy controul, bursts the barriers that have for the time seemed to restrain, but which rather like a tender nurse have fostered and matured its vigour, and hurries on its fearful course undirected by channel and unlimited by bounds, making desolation its path, and overwhelming with its flood the peaceful and happy habitations of the valley. Such must, and will be, the inevitable result, if this system of divinity be left as it is. If it survive this; if the Church arouse not itself now to cast it off; if by its present bending to the fitful gales of truth which have been uttered against it, and which only want the force of authority to combine and strengthen them; if by supineness on the part of any it be permitted to continue its ill-directed efforts, it will but have acquired greater *caution* at the present time, and increased *boldness* in the future.

I would, then, my Lord, most respectfully, but most earnestly appeal to your Lordship, in the hope that you may be induced to pronounce some more decided, and more general judgment respecting the

Tract Writers, than you have hitherto done, and to invite your Clergy to do the same. The time has been in former ages when a lying spirit was permitted to go forth in the mouth of the Prophets, and to prevail; and the judgment which has once fallen thus upon the Church of God may do so again. The time has been when even an Apostle has had reason to say “no man stood with me,” and these things may easily recur, whenever the machinations of the archdeceiver of mankind are judicially allowed of the Most High to have influence amongst us. I pretend not, for mine own part, to any great learning or wisdom in discerning these things, and the spirit of the times. I have nothing to assume as possessing any high degree of classical attainments or antiquated lore. On the contrary, I disown and repudiate these as unworthy of consideration in the present contest for scriptural truth. I have my Bible, my English Bible, my authorised translation of the Word of God, that holy volume which is common to people as to priest, and on this alone I take my stand. I have, and I concede, no other means of judging or of deciding in this controversy, than so far as this Holy Word will carry me; than so far as it will plainly teach the people, amongst whom I am appointed to preach the Gospel, the same blessed truths and promises which I love and confide in myself, and would be jealous of for their sake, as their chief comfort and blessing both for time and

eternity. I know, my Lord, that many of your Clergy have been desiring and expecting more from authority than has hitherto been done, and are themselves desirous of expressing more, that they may be individually freed from the imputation of holding these opinions. You have only to speak out, and your condemnation will find a full and responsive echo widely through your diocese, which at present lies under the suspicion of being corrupted by the system.

I am, my Lord,

With much respect,

Your obedient faithful Servant,

J. JORDAN.

*Enstone,*  
*April 10, 1841.*

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BY THE SAME AUTHOR,

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